

Structural-Semantic Peculiarities of the Proverbs In The Uzbek And Karakalpak Languages

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Abstract. *The article compares the structural composition and semantic features of some proverbs used in the Uzbek and Karakalpak languages, and highlights their similarities and differences.*

Key words: *proverb, poetic form, Turkic languages, Uzbek language, Karakalpak language, phonetic-graphic regularity, lexical variant, grammatical structure, antonymic relationship.*

It is known that proverbs often acquire a poetic form due to their composition. Proverbs have been refined by the people and reflect wisdom, advice, and many other meaningful and wise thoughts. Folk proverbs are about different topics.

Due to the fact that the Uzbek and Karakalpak people live in the same region and their languages are related, there are many similarities in their languages. However, since the Uzbek language belongs to the Qarluq group of Turkic languages and the Karakalpak language belongs to the Kipchak group, there are phonetic, lexical, and grammatical differences. Among the proverbs of these two peoples, there are many proverbs of similar form and content, with some peculiarities. Even though similar proverbs are similar in content, they are phonetically unique. These features are evident in the analysis of proverbs. For example, there is an Uzbek proverb.

Birni birov beradi,

Ko'pni - mehnat

(Someone gives one,

A lot by the work)

If you pay attention to the structure of the proverb, it is not difficult to understand from its meaning that the word "beradi (gives)" in the second verse is used in a hidden state. A similar equivalent of this proverb is used in the Karakalpak language:

Birdi birew beredi,

Kópti miynet beredi.

It seems that, first of all, no words were ellipsised in the text of the Karakalpak proverb. Secondly, only phonetic differences are observed in this proverb, i.e. *birni* (uzb.) – *birdi* (kk.), *birov* (uzb.) – *birew* (kk.), *beradi* (uzb.) – *beredi* (kk.), *ko'pni* (Ўзб.) – *kópti* (kk.), *mehnat* (uzb.) – *miynet* (kk.).

Thirdly, these words have the same meaning in both languages, but their pronunciation and spelling differ slightly. This indicates that they belong to different groups of Turkic languages due to their unique phonetic-graphical rules. Fourthly, the use of the word "*beradi* (gives)" used in the second line of the Uzbek proverb is not syntactically necessary according to the speech requirement, but the meaning of the proverb is fully understood. It is possible that the grammatical use of the word "*beradi* (gives)" in the text of the Karakalpak proverb.

The use of dialect words is not often in Uzbek proverbs. This can be explained with the regional nature of the proverb. Because literary language and dialect are constantly in relationship and development. Let's turn to the example:

Yig 'lab-yig 'lab yop qazisang,

Kulib-kulib sug 'orasan.

(Dig the ditch crying and crying,

Water the field laughing and laughing)

The component "yop" in this proverb is characteristic of the Kipchak and Oghuz dialects of the Uzbek language, and it is used in the literary language in the sense of 'a big ditch'. In the explanatory dictionary of the Uzbek language, the word "yop" is explained as "irrigation channel, big ditch" [1, 41]. In the text of the proverb, this word is also used in the sense of a ditch used for irrigation, which is confirmed by the component "*sug 'orasan*" in the second verse. Also, the repeated use of adverbs in the proverb (*crying-crying, laughing-laughing*) does not only indicate that the action is continuous and repeated, but also expresses the meaning of strengthening the effectiveness of the content of the proverb. The same proverb is used in the same form in Karakalpak language. For example:

Jilay-jilay jap qazsań,

Kúle-kúle suw isheseń.

It can be seen that the content of the Karakalpak proverb is similar to the content of the Uzbek proverb. The word "jap" in this proverb is used in the Karakalpak literary language in the sense of "*ariq* (ditch)" in the Uzbek language. The word "jap" is interpreted as "a channel, a channel dug to drain water from inside" in the explanatory dictionary of the Karakalpak language [2, 176]. From the text of the proverb, it can be observed that the word "*jap*" is used in the sense of a ditch used for irrigation, as in the Uzbek text. At the same time, the word "*isheseń*" in the second verse is used as a contextual synonym of the word "*sug 'ormoq* (watering)" which means watering all the crops and fields through "*jap*". As a result of repeated use of adverbs (*jilay-jilay, kúle-kúle*) in the Karakalpak proverb, the meaning of reinforcement along with the meaning of incompleteness, repetition, continuity is understood.

So, this proverb has the same meaning and the same grammatical structure in both languages, with only phonetic and some lexical changes. Some components of the proverb *yig 'lab-yig 'lab - jilay-jilay* (cry-cry), *yop-jap* (ditch), *qazisang-qazsań* (if you dig), *kulib-kulib - kúle-kúle* (by laughing) are phonetically different, *sug 'orasan - suw isheseń* have undergone lexical-grammatical changes. It is related to the national, socio-political and cultural characteristics of each nation.

In some of the folk proverbs in these languages, it can be observed that words with opposite meanings are used. For example, the proverbs '*Yo 'rtgan - o 'zar, yotgan - to 'zar*' is widely used by

the Uzbek people. It is not difficult to notice from the content of the text that the words "yo'rtgan" and "yotgan" (substantivized adjectives) express opposite meanings in the proverb. But in fact, 'yo'rtmoq and yotmoq' do not belong to the group of words with opposite meanings. The word "yo'rtmoq" in the explanatory dictionary means "to walk fast with a big step, to walk; in the sense of to stumble (about the gait of horses and donkeys)" [1, 282], and the word "yotmoq" (lying down) is interpreted in the sense of "to lie down with the back part of the body on the ground (bed, cot, etc.)" [1, 50]. While the word 'turmoq' (to stand) is presented as the antonym of the word 'yotmoq' (to lie down) in the explanatory dictionary of antonyms of the Uzbek language. [3, 79]. In the context of the word "turmoq" (to stand) as the opposite meaning of "yotmoq" (to lie down) becomes more concrete in the context. But in this proverb, "to lie down" is used as an antonym of the word 'yo'rtmoq' (to go fast with big steps). Because from the meaning of the proverb, the process of action in "yotmoq" is reflected by the word "o'zar" (wins the race), while in 'yotmoq' (lying) the meaning of inaction and its result is expressed by the word 'to'zar'. Therefore, it is correct to call them contextual antonyms.

There is a lexical-phonetic equivalent of this proverb in the Karakalpak language, and the content of the proverb expresses a common, integrated meaning with the Uzbek version. This can be determined by the words in the proverb and their meaning in context. For example, 'Jürgen ozar, turğan tozar'.

In the explanatory dictionary of the Karakalpak language, the word 'jürgiziw' is introduced as the other form of the word "jürgen" which means to move something [2, 227], and the word "turğan" in the form of "turíw" is explained as the act of people and animals meaning of 'standing on their feet'[4, 356]. In the Karakalpak language, the words "jürgen" and "turğan" (substantivized adjectives) are mutually antonyms. Because "jürgiw" means to move, "turíw" means not to move, to stop. These words participate as antonyms with their opposite meanings in this proverb, and they serve to ensure the effectiveness and figurativeness of it.

In both Uzbek and Karakalpak languages, antonyms have a stylistic-semantic character in proverbs, and in Uzbek and Karakalpak proverbs, the words are used interchangeably with words with similar meanings and equivalents with opposite meanings. In Karakalpak proverb, the Uzbek word "yo'rtgan" is used with "jürgen", and the word "yotgan" is used with the antonym variant "turğan". Although there is a lexical difference in the structure of the proverb, the general meaning understood from it does not contradict each other. Also, there are phonetic changes related to the rules of the language in some words (o'zar-ozar, to'zar-tozar).

There are several examples that can be given to explain clearly the lexical-semantic, phonetic and stylistic aspects of proverbs in these languages. For example:

1) (Uzb) *Ishyoqmas o'roqchi o'roq tanlar.* – (Kk) *Oraqshiniń jamanı oraq tańlaydı.* (The unmotivated reaper chooses the scythe)

2) *Mehnatning ko'zini topgan, boylikning o'zini topadi* – (Kk) *Miynettiń kózin tapqan, baqıttıń ózin tabadi;* (He who found the source of labor, finds the real wealth)

3) (Uzb) *Oltin o'tda bilinar, odam mehnatda.* – (Kk) *Altın otta belli, adam miynette belli.*

In general, on the basis of the above-mentioned opinions, it can be felt that along with some peculiarities there are strong commonalities in their lexical-grammatical features the proverbs and sayings created by the people the Uzbek and Karakalpak languages. Comparative-historical, typological research of the structure of proverbs, lexical-semantic, methodological and syntactical

features of the components of the proverbs makes it possible to clearly define the historical foundations and specific aspects of these peoples and their languages.

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